

Capital Bible Seminary SCROLL

VOLUME 3, NUMBER 1



OCTOBER/NOVEMBER

1975

Demons, Demons Everywhere

By Dr. Thomas R. Edgar



Exorcism of demons used to seem remote to most Christians. Except for an isolated rumor from some far off mission field it was something out of the dim past. Today conservative, orthodox Christians may suddenly be informed that "demons" are in their midst and that some church leader or layman is practicing exorcism. Often, rather than an open public exorcism, this may take the form of a private and individual "ministry" to believers who desire help. There is an increasing trend to place the blame upon demons for certain problems a believer may have. Since exorcism of demons not only occurred in the apostles' age, but is claimed by pagan and unsound church groups as well, the present day claims need to be analyzed according to the Bible.

There is a naiveté abroad today which fails to ask the basic questions. The most obvious, but apparently

seldom asked, question is whether or not a demon is actually involved. How do we know the person is possessed by a demon or that a demon was cast out? Let us see what the Bible says on this subject; first with respect to believers and "possession."

1) There is no indication in the New Testament that Christians have or are possessed by demons. There is not one instance in the gospels or the rest of the New Testament where it can be shown that a saved person was possessed. The epistles, written specifically to the churches, do not mention exorcism of demons.

To change the terminology to some weaker term such as *influence* does not change the situation. Although demons may attempt to mislead believers through false teachers who teach false doctrines (1 Tim. 4:1; 1 John 4:1), there is nothing that remotely resembles "possession" in a believer. Despite the fact that the apostle Paul says that Satan hindered his ministry (1 Thess. 2:18) and afflicted him in the flesh (2 Cor. 12:7), there is not the slightest hint that this was "possession" or even "influence"; nor did Paul seek an exorcist. There is no biblical evidence that a Christian is possessed or influenced in any way resembling possession by a demon. Obviously, therefore, there is no biblical evidence that demons were ever cast out of a Christian. This argument is strengthened by the fact that a large number of instances of possession and exorcism are recorded in the New Testament.

2) There are also indications in the New Testament that a Christian will not be demon possessed. This is implied by the fact that no instances are recorded, but is also implied in some direct statements of Scripture.

a) Colossians 1:13 states that God "delivered us from the power of darkness and transferred us to the

kingdom of the Son." If believers are *delivered* from the power (authority) of darkness, how can agents of this power (demons) gain such influence or possession in a believer?

b) 1 Cor. 2:12 says "we did not receive the spirit of the world, but the spirit which is from God." 2 Cor. 6:15, 16 indicates a strong opposition between God and Satan. One clause states "what agreement hath Christ with Belial?" indicating that there is no agreement. Eph. 2:2 says that *before we were saved* we walked "according to the ruler of the power of the air" indicating, in the context, that we no longer do. This would certainly include Satan's agents. 1 John 4:4 states that we do not have Satan (or his agents) in us by the words "greater is He that is in you than he that is in the world." This verse also says that the Holy Spirit in us is stronger and can keep out evil spirits.

How can the complete opposition between God and Satan, indicated in these verses, allow for the believer's body, a sanctuary of the Holy Spirit, to be demon possessed? This opposition is further supported by Paul's statement regarding the opposition of "flesh" and Spirit in Gal. 5:17 where he states "the flesh lusteth against the Spirit and the Spirit against the flesh and these are contrary one to another." A parallel to this concept, if James 4:5 refers to the Holy Spirit, is the statement "the Spirit in us lusteth to envy." All of the above verses demonstrate the incongruity of a demon possessing the sanctuary of the Spirit of God.

c) 1 Cor. 6:17 states "He that is joined unto the Lord is one spirit." Does this allow for possession by another spirit? 1 Cor. 10:20, 21 indicates that believers are not to have "fellowship" with demons by any connection with false worship. If any participation is forbidden, how can one allow for a believer to be possessed? 2 Cor. 4:4 indicates that Satan blinds the minds of *unbelievers*, implying that he does not do so to believers.

d) A final verse which directly indicates that a demon cannot possess a Christian is Matt. 12:43-45. The "unclean spirit" is a personality as indicated by its statements. It is in the man and leaves, and when it returns it finds the man is empty and is able to enter and dwell there. It is clear in the context that Christ means that if a clean spirit (the Holy Spirit) had taken up residence in the man, the unclean spirit could not return. Although this story is addressed to the nation Israel it is based on the facts regarding an individual.

Conclusion: These verses, in conjunction with the fact that in the Bible no believer is demon possessed or exorcised, strongly indicate that a believer will not be demon possessed because the believer has been delivered from the power of darkness and belongs to a greater spirit, the Holy Spirit. To answer the first logical question; i.e. "Is the person actually possessed by a demon?" if the person is a believer, he does not have a demon. Whatever the exorcist may be doing to the believer he is not casting out a demon, and whatever the believer's problem is, it is *not* demon possession.

(to be continued.)

God's Direction



Al Buzzell, Senior

I had no knowledge of God until my early teen years. Then, for the first time, I was confronted with the message of Christ.

From that initial encounter with Christ, God has both given direction and provision in fulfilling His purposes for me. Through the influence of God's Word by a local pastor I felt the desire to prepare for a Christian ministry. After Bible college the Lord directed my wife and me to serve four years in rural churches under a home mission board.

During these pastoral years God impressed upon me the need of further training in His Word. This is my final year at Capital Bible Seminary, and my wife and I both look back on God's wonderful provision and direction. We know God will always be faithful in these two areas of our lives.

Intersession

On January 20-23, 1976, Capital will present a counseling seminar featuring Dr. Jay Adams. Dr. Adams was with us for the 1973 Intersession and was so well received by our students and constituents that we look forward to having him with us again in 1976. Although this seminar is arranged for the benefit of our students, it is open to any layman or Christian worker who would like to attend. Brochures and registration information will be available shortly. Inquiries may be made by phone or letter directly to the Seminary. 552-1400

Faculty Itinerary

Mr. Heater

Nov. 2, 16, 23, 30	Gunston Baptist Church Prophecy Conference
Nov. 9-12	Forcey Memorial Church-Morning Immanuel Baptist Church-Evening Grace Memorial Church (10th) First Brethren Church (12th)

Mr. Solomon

Nov. 14-16	Singles Retreat - Ambassador Class, Fourth Presbyterian Church

Dr. Mulholland

Nov. 9-12	Prophecy Conference
Nov. 2, 9, 16, 23, 30	Book of Galatians, Sunday School Class, Barcroft Bible Church

Prayer Corner

1. Praise for the recovery to health of a student, and of the wife of a second student. Pray for their continued recovery. Both illnesses were of a serious nature.
2. Praise for the Lord's working in the Seminary in spite of some scheduling difficulties that occurred at the beginning of the school year.

3. Prayer for the Christian ministries conducted by our students. It is a required activity, but we desire that these ministries be fruitful and meaningful.
4. Pray for the men on Pastoral Internship that their training will be effective.
5. Pray for the Administration as we look for additional faculty.

Fall Enrollment *Dean Heater*

Capital Bible Seminary opened the Fall Quarter with 73 students enrolled. Approximately 65% are graduates of Bible colleges, with the rest coming from liberal arts backgrounds. Thirteen members of the new class are in the Biblical Studies (prerequisite) Program.

The student body is off to a good start under the guidance of the Student Council. Evangelism Day was held on September 19, and Spiritual Life Day, on October 1, with Rev. Charles Hanshew (Th.M. 1966) speaking.

We praise the Lord for the many Christian ministries in which our men are engaged and request your prayers for a spiritually successful year.

Christ the Answer

Michael Baumgardner, Junior

Until I entered junior high school, my free time was nearly always spent in the out-doors, in the mountains near my home-town of Frederick, Maryland. However, once high school began, sports and all competitive activities became the center of my life, and as a result, my classmates looked to me as a leader. As time progressed, I began the rat race of drinking, driving fast cars, and indulging in every sin imaginable just to retain my "image." Because of this, by the end of high school, I was almost a complete alcoholic and had had several clashes with the law.

Not long after high school, this way of living had become a habit, and I now wanted to move on to more exciting things. It was then that a "friend" introduced me to drugs, and I later became a pusher. As I look back now, I can see how, once I became involved with the drug scene, the rock music, mental telepathy, and spiritism all seemed to lead to one another and I was

(continued on back page)

caught in a maze with seemingly no way out.

Through various circumstances, I was arrested in 1968, and my trial date was set for one year later. During that year, I tried to destroy my mind so that once I was in jail, I wouldn't know or even care where I was. It was while I was at the Maryland State Penitentiary that I began to realize how futile my life was, and I even contemplated killing myself, as the fellow in the cell next to me had done by swallowing a pack of razor blades.

However, God had a faithful witness there, a guard, who one day took us into the prison chapel and told us the wonderful story of Jesus' love for sinners even such as we. That same evening, in my despair, I knelt down in my cell and cried out to Jesus to save me. I wasn't exactly sure what happened, but I knew something had.

After my release from prison, I spent much time reading the Word and trying to share with others what had been shared with me. After awkwardly trying on my own to study, without knowing how, I found out about Washington Bible College and applied there four years ago. I am now a Junior at CBS, having graduated this past May from WBC, for the specific reason of wanting to learn more of the Scriptures and how to more effectively communicate to others God's message. As of yet, I am not sure what God has in His plans for me after Seminary, except that I will be in full-time service for Him.

The Lord has truly brought me a long way, but my testimony is not in the sin of the past, but in the righteousness I have today in Christ. Each day He shows me how much more I can be like Him and that there is no limit to how close I can walk with God.



Michael Baumgardner

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Capital Bible Seminary SCROLL



VOLUME 3, NUMBER 2

DECEMBER/JANUARY 1975-76

Demons, Demons Everywhere part 2

By Dr. Thomas R. Edgar



The New Testament implies that a believer will not be demon possessed. (The evidence was presented in the previous issue of the *Scroll*.) This alone is sufficient to dismiss the validity of many cases of "demon possession" and exorcism confronting the church today. A study of the instances of possession and exorcism recorded in the New Testament furnishes additional facts to help settle the issue.

1. Demon possession and exorcism do not hold as significant a place in the early church as one might at first think. The word *demon* is mainly in descriptions of Jesus' ministry, occurring fifty-two times in the gospels. The verb *to be demon possessed* occurs thirteen times, only in the gospels. Casting out "unclean spirits" parallels demon exorcism in the gospels and for our

purposes may be considered the same. The only instances where unclean spirits are exorcised by members of the church (beginning at Pentecost) are discussed in Acts 5:16, 8:7, 16:18, 19:12-16. None of the "possessed" are believers. Possession is not mentioned in the epistles. This is particularly significant. The epistles, written to various churches, contain many instructions and admonitions to believers regarding almost every facet of the Christian life and the multitude of problems besetting the believer. However, there is not one word regarding demon possession or exorcism. There is no warning to believers regarding the danger of possession, nor is there instruction on how to avoid it. There is no information on what one should do if possessed. There is no command to exorcise demons, nor is there any instruction on how to do so. As far as believers are concerned, demon possession and exorcism are not in view.

2. Possession by demons (or "unclean spirits") and exorcism was readily identified by those in the vicinity. Possession is differentiated from sickness and other afflictions by the authors of the gospels and Acts (Matt. 4:24, 8:16, 10:1, 8; Mark 1:34; Luke 6:17, 18; Acts 5:15, 16, 8:7, 19:11, 12). In most of the cases described, the manifestations were very obvious, including violent mania (Matt. 8:29), violent throes, gnashing of teeth, foaming at the mouth (Mark 9:18), inability to hear or speak, and possibly other symptoms. The spirit involved often makes vocal statements demonstrating supernatural knowledge (Matt. 8:29; Acts 16:17, 18). Although it is possible that demon possession may not manifest any of these symptoms, it should be possible to differentiate it from mere illness. Apart from the symptoms described in the Bible it will be difficult to prove that a demon is involved. Sickness, spiritual problems, sin, evil thoughts, emo-

tional disturbance, nervous tension, pain and similar afflictions in a believer are not sufficient evidence that he is demon possessed; and, therefore, cannot offset the biblical evidence that believers will not be possessed.

3. The ability to cast out demons was a sign to unbelievers rather than a ministry to the Body of Christ. Prior to Calvary Jesus, and, temporarily the twelve apostles, cast out demons, healed the sick, raised the dead and cleansed lepers (Matt. 10:1, 8). Those who were able to cast out demons were also able to heal the sick and perform other miracles. All of these miraculous deeds were *signs* to validate the message of the kingdom. Mark 16:17-20, referring to the post-Calvary promulgation of the gospel, states that certain *signs* will confirm the gospel proclamation (verse 20). These *signs* (verse 17) are demon exorcism, speaking in tongues, healing the sick and other miraculous deeds. The ability to cast out demons is a *sign* to confirm the gospel message *to unbelievers*. A study of the New Testament reveals that these supernatural signs did function in precisely this way. The passages referring to exorcism by members of the *church* (after Pentecost) are Acts 5:16, 8:7, 16:18 and 19:12-16. Only the apostles (including Paul) and Philip are recorded as exorcising evil spirits. There is no biblical evidence that other Christians did so. The exorcisms were all public rather than private. The spirits were cast out of unbelievers, often *en masse*, rather than believers. All of those who exorcised demons also were able to heal the sick and perform miracles, usually performing these various miraculous deeds at the same time. The exorcisms did not involve long sessions of counseling, but were immediate, evident and the cure was complete. The events were specifically called *signs* in Acts 5:12 and 8:13. With the possible exception of the exorcism of the girl in Phillipi, they all functioned as *signs* to confirm the gospel message to the multitudes. Physical help to the afflicted was only an incidental and secondary benefit compared to the spiritual, primary benefit of confirming the message of salvation.

Conclusion: Not only is the idea that a believer may be demon possessed foreign to the Bible, but the practice of demon exorcism as a private (or even a public) ministry to individual believers solely for their benefit is contrary to all the practice recorded in Scripture. If in spite of the evidence of the Bible, some believer desires to cast demons out of fellow Christians, let him first acknowledge that this is contrary to the practice described in the apostolic church. Then let him demon-

strate that he actually is able to exorcise demons by publicly casting demons out of unbelievers and performing other miraculous signs such as healing, which in the New Testament church always accompanied the ability to exorcise. Let him do all of this as an evangelistic ministry to the multitudes. If the local church is convinced and desires to let such an individual practice exorcism contrary to the instances recorded in the Bible, then let him demonstrate that the afflicted is indeed a believer, and that he actually and immediately exorcises the demon.

It is obvious that the "demon exorcism" infiltrating the church today is not biblical and cannot pass the above tests. The church should instruct those involved ("exorcist" and "afflicted") to be guided by the Bible rather than an apparent experience, and to walk daily by faith in all that Jesus Christ has accomplished for us rather than seeking physical manifestations of God's power and short cuts to spirituality. Praise God! He has delivered us not only from the penalty of sin, but from the power (authority) of darkness as well.

God's Love



Olah Moore, Second Year Student

I received Christ at the age of eight and immediately began to experience what I later came to know as God's intimate love for me. After completing Norfolk State College and a tour in the military, I enrolled in the Washington Bible College, and later was accepted in the Capital Bible Seminary fully confident of God's directives and guidance for a deeper grasp of His Word.

Spending last summer in a teaching ministry in Nigeria was by far the most rewarding period in my Christian life. Not only was it a learning experience for me, but it was also a time of self-evaluation and of reinforcement by God of several desired qualities in my life.

I am confident of God's faithfulness to me, and my prayer is that I will faithfully equip myself and make myself available for the task which He has for me.

Faculty Itinerary

Dec. 14	Gunston Baptist Church, morning and evening.
Dec. 21	Barcroft Bible Church, morning
Dec. 28	Barcroft Bible Church, morning
Mr. Solomon	
Dec. 5	Bethel Bible Church. Banquet
Dec. 7, 14	Two-week seminar on Old Testament prophets and their ministry. Fourth Presbyterian Church, Mariners Class
Dec. 21	Fourth Presbyterian Church, Discerners Class
Dec. 21	Gunston Baptist Church, morning and evening
Jan. 4	Gunston Baptist Church, morning and evening
Jan. 11	Gunston Baptist Church, morning and evening
Jan. 18	Gunston Baptist Church. morning and evening
Jan. 22	Appalachian Bible Institute, Bradley, West Virginia
Jan. 23-25	Retreat, National Evangelical Free Churches of Virginia, Pennsylvania and Delaware.
Dr. Edgar	
Jan. 11	Arundel Chapel
Jan. 19	Piedmont Bible College, Winston-Salem, North Carolina.
Dr. Mulholland	
Dec. 7-Jan. 25	Barcroft Bible Church, Elective Course
Jan. 20	Dallas Bible College, Dallas, Texas

Prayer Corner

1. Good health for students.
2. Financial needs of the students.
3. Christian ministry of each student.
4. The Lord to lay upon the hearts of His people the need of student scholarship gifts.

New Facility

The Board of Trustees has approved a proposal for capital development which includes a new Seminary facility. Ten acres of the campus have been set aside for a building to be erected to meet the Seminary needs.

The first stage of construction will house a reception area, offices, classrooms plus instructional facilities for language study and preaching. Stages two and three will contain additional educational facilities and chapel.

The total cost will be \$500,000. The present goal is to provide the first stage of this new facility by August, 1977 at an approximate cost of \$250,000.

An investment of this size will require unusual praying and giving. The result of which will be an increase of Seminary-trained men for the ministry.

CRISIS Counseling Seminar

with JAY ADAMS

January 20-23, 1976

**For brochures or further information contact
the Seminary.**

**Miss Wilma McMann
Capital Bible Seminary
6511 Princess Garden Parkway
Lanham, Maryland 20801
301/552-1400 Ext. 20**

Serving GOD

As I begin my first year as a full-time student at Capital Bible Seminary, I am filled with thanksgiving to God as I see His will being accomplished in my life.

I became a Christian at an early age through the influence of my mother and a Lutheran school which faithfully taught the Word of God. By the time I had reached high school, however, though I believed the tenets of the Christian faith, I had developed an attitude of self-sufficiency. God brought me back to a recognition of my complete dependence upon Him, when in my freshman year in high school, it was discovered that I had diabetes. At that time, as I came close to losing my life altogether, I rededicated my life to God, determining to serve Him. Now, insulin injections taken each day provide me with a daily reminder of the source of the breath that is within me (Gen. 2:7).

Though I had learned to serve God, I had not yet learned to serve Him in *His way*. In my final year at college, I applied and was accepted at Dallas Theological Seminary. When it became clear that it would not be possible for me to attend Dallas that year, I again realized that it was necessary for me to trust God more fully and follow *His plan* for my life, in *His time*, not my own. In the last two years God has wonderfully provided the

means for me to study here at Capital; first part-time, taking two courses per quarter; and this year, enrolled as a full-time student. I have come to realize that God is not as concerned with time or place or occupation as we are, but rather, He is primarily concerned with our heart--our motives, our desires, our attitudes. It is only



Todd Beall, Second Year Student

when these areas of our lives are becoming conformed to His will that we are able to be used effectively for His service. I am so thankful to God for the privilege of studying the Word of God at Capital (for indeed, it is a privilege, and not a "right," as once I had thought), and I continue to depend upon God's transforming power in my life, that I might effectively use what I learn at Capital to minister to others for the glory of God.

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Capital Bible Seminary SCROLL



VOLUME 3, NUMBER 3

FEBRUARY/MARCH 1976

Convincing the Skeptic

Kenneth G. Mauger



In the fall of 1975, Mr. Mauger was named as part-time lecturer in Greek in the prerequisite program of Biblical Studies. He is a recent graduate of the Seminary and, in addition to his duties in the Seminary, serves the Washington Bible College as Dean of Men.

The task of producing saving faith in a skeptical heart is unquestionably a difficult one. It is certainly true that only God, in the end, can effect such a turnaround. Only He can satisfy a man's intellectual searching and convince him of the truth of Christianity. Man can plant and water, but it is indeed God who grants the increase. Furthermore, it is quite true that the problem of the skeptic is moral, not just intellectual. Psalm fourteen seems to indicate that this moral deficiency adds fuel to the fire of his skepticism. Only God can

convict a man of his sin and prove the sufficiency of the Savior.

Despite the truth of the above, the skeptic can be too hastily dismissed and avoided in personal work. He can too lightly be turned over to God alone to effect the change without human instrumentality. The personal worker has no right to expect a sudden reversal of the unbeliever's ways and thoughts unless he has been given something convincing to think about. Too easily the opportunity can be lost to present a mini-apologetic which God might use to haunt and nag a person into further investigation of His claims.

Among many evidences that can be suggested to compose this compact defense of the Christian faith, three can be especially thought provoking. First, the fact of fulfilled prophecy is difficult to explain apart from admitting the truth of Christianity. How a man such as Isaiah, for example, could make predictions regarding the Messiah that were precisely fulfilled in Jesus Christ hundreds of years later constitutes a real challenge to unbelief. The atheist or agnostic needs to come to grips with the possibility of such fulfillment apart from an almighty Being to whom the future is no more hidden than the present.

Secondly, the evidence for the resurrection of Jesus Christ represents a difficult obstacle for the skeptic. A seed can be planted in a man's mind which will produce numerous questions such as, "Why was not the Lord's body produced to dispel once and for all the story that he had returned to life?" Or, "Why was Paul permitted to state in I Corinthians 15 that most of 500 eyewitnesses of the risen Christ were still alive in his day if the entire affair was a 'myth'?" The skeptical mind can be forced to labor hard to produce satisfying answers to these and other pointed questions.

Thirdly, and perhaps most convincingly, the uniqueness of salvation by grace alone presents itself to the skeptic. He justifiably demands a reason to believe in one religious system to the exclusion of hundreds of others. He can be shown that true Christianity differs from all others in the one essential, namely the source of salvation. The skeptic must be challenged to ponder the great thought that in all religions man seeks to find and reach God, while in biblical Christianity God finds and reaches out to man. Christianity truly is unique among religions.

The skeptic is not beyond help. It is obvious that God alone is the ultimate persuader. It seems just as obvious, however, that the Christian and this or some similar mini-apologetic can be used of God to gradually erode the skeptic's self-confidence and eventually to produce in him "faith unto salvation."

What a Change !!!

I grew up in a home with good parents who loved me. We did go to church, but as soon as church was over, we put God away until the next week.

The high school I attended was a religious prep school where the religious training was geared to the "let's-find-a-more-plausible-answer" method and such thought-provoking questions as "Was Christ given a mickey on the cross?" No one told me that I needed to be saved.

In my last year of college, I married my wife, Grace. Four years and two children later we had had it. I had retreated so far within myself that I could not trust anything or anybody--not even my wife. I was seeing a psychiatrist and was coming to the point of not trusting him either. Then the roof fell in. I had made an honest judgment in a business deal with the biggest music agent in Washington, but he took it the wrong way and fired me. Resentment, added to the problems I had already, made my situation hopeless.

One day I started reading the Bible. This seemed to help, but when I closed the book I was back in the world again. Then I met a man who was really turned on for Christ, and as he shared the gospel with me I could see that he was different, and I wanted the thing that made him that way. I asked Christ to take over my life. What a change He has made! He took the fear and frustration

Bill Banks, Seminary Student



from my life. He united our family and led me to this school to prepare both mentally and spiritually for the big new adventure He has planned for me and my family.

Back to the LORD

I trusted the Lord as my Saviour at the age of seven. When I was 19, I decided to live as I wanted to, following my own will and not the will of my Saviour. At that time I was dating Ed and we both became involved in the hippy movement and drug culture mistakenly believing to find peace and happiness. After several years and many unhappy experiences, we turned back to the Lord. Several months later we were married and a year later the Lord led us to Florida Bible College. After Ed graduated from Florida Bible College, we moved here so Ed could continue his education at Capital. Our future plans are to go into full-time work for the Lord.



Sandy Regensburg
Wife of Junior Student, Ed Regensburg

Faculty Itinerary

Mr. Heater

March 7

Begin as Interim Preacher at Barcroft
Bible Church

Dr. Edgar

Feb. 1

Variety Class, McLean Bible Church
Arundel Chapel, Glen Burnie, Maryland
Northeastern Bible College, Essex Fells,
N. J.

Mr. Solomon

Feb. 1

Gunston Baptist Church
IFCA Regional Young People's Conference,
Grace Memorial Church
Gunston Baptist Church
Lancaster Bible College, Lancaster,
Pennsylvania
Gunston Baptist Church
Brigade Banquet, Forcey Memorial Church
Gunston Baptist Church
Detroit Bible College, Detroit, Michigan
March 19, 29 Bible Conference, Hagerstown Bible Church,
Hagerstown, Maryland

Dr. Mulholland

Feb. 15, 22 Fourth Presbyterian Church, Discerners
Class
Feb. 24 Miami Christian College, Miami, Florida

GOD'S Talk by Eldon W. Koch

The tremendous opening of the Book of Hebrews reveals a God who communicates. Having been created, in part, in His linguistic image, God is able to speak to us across the abyss of our sin. As it was a great improvement in communication when the agency of the prophets gave way to the voice of the Son, so it is now becoming where grammatical study of God's talk is being modified by scientific linguistics. Having been nurtured in the Greek grammars of Goodwin, Smyth, Winer, Thayer, Burton, Moulton, Davis, Robertson, Turner, Blass-Debrunner-Funk, it is a fresh and different experience to see the Greek New Testament from the point of view of modern linguistics. The communication values are already apparent in the late popular translations and paraphrases of the scriptures which take into consideration not only the text to be translated but the capacity of the readers. And now linguistic principles are being applied to textual studies. G. Mussia, for example, does a study of Revelation titled The Morphology of Koine Greek, a Study in Bilingualism; and Robert W. Funk has produced A Beginner-Intermediate Grammar of Hellenistic Greek, a three-volume work employing linguistic categories.

Some of the discoveries of universal language study have practical values for those who preach and teach. If language in discourse is 50% redundant, whether on phonological, syntactic, or semantic levels, then such redundancy is essential in communicating, and the rate of flow of information is the same for all languages. Or, as my old math teacher long ago said, "The three R's of learning are Repetition, Repetition, Repetition." Perhaps Jesus can be excused for repeating some of His teachings! (Lk. 24:44). Sometimes redundancy must be added for understanding.

When the psychology of communication is taken into consideration, a situation may arise in which the author and the readers share common knowledge which is not repeated. To do so would be to create psychological distance between them. Tantalizing omissions from texts become marks of genuineness. We do not know what problem existed between Euodias and Syntyche in Philippi, but Paul and the church knew. That we are not informed testifies to the genuineness of the communication.

Another point, conceptual abilities are not based on

Prayer Corner

1. Prospective students for next fall.
2. Several men in Pastoral Internship March - May
3. Missions Project and interest in missions by the Seminary students.
4. Future facilities for the Seminary.

Biblical Counseling



Eldon W. Koch

syntactical form. An African language may have highly developed tense-forms but the African may have very little interest in time. English does not retain gender forms for all words, but the magazines do not report any loss in sex interest.

God's problem, and ours, is to speak to the man where he is linguistically. That many are being saved by the Word shows that it can be done.

Dr. Eldon W. Koch is Pastor of Grace Baptist Church, Camp Springs, Md. and is a part-time lecturer in Greek Exegesis at C.B.S.

"Biblical counseling is the best counseling because it provides hope to the counselee." This message was presented, amplified, explained and illustrated during the recent Crisis Counseling Seminar conducted by Dr. Jay Adams, well-known lecturer on what has come to be called "nouthetic" counseling.

Capital Bible Seminary, as part of its overall training program for its students, offers a seminar on counseling every third year. This is the second time Dr. Adams has been with us. The Seminar was opened to the public, and over 200 registered for it. The attendance, including Seminary and College students, reached 500 each morning.

It is the contention of CBS that well-trained ministers of the Gospel are the vanguard of God in reaching and developing people for Jesus Christ. It is always encouraging to be reminded professionally that God's servants can be effectively used to counsel people when they follow the principles set forth in the Word of God.

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VOLUME 3, NUMBER 4

APRIL/MAY 1976

GURING CHRISTIANS' IMMATURITY

Hebrews 5:11-14
Dr. Eldon W. Koch

Dr. Eldon W. Koch is Pastor of Grace Baptist Church, Camp Springs, Md. and is a part-time lecturer in Greek Exegesis at C.B.S.



The writer to the Hebrews is confronted with a dilemma in the progress of Christian education. He has revelation about Christ to impart but is thwarted by the inability of his audience. He confessed the material itself is *dysermēneutos*, difficult to interpret; but they are sluggish in hearing, babes who can take only milk, not solid food. They are inexperienced, untried, in the word of righteousness. The message of how to become righteous is typified by Melchizedek and is personalized in reality by Christ, the Righteous. Only the spiritually mature can handle this message; it is designed for him. But how to become mature?

They who are mature have acquired a skill, *hexis*, for the diacritical, *diakrisis*, balancing of good and evil. This calls for separation, *dia-*, and judging, *-krisis*, of

moral values. Such discernment is an acquired skill; no Christian is born with it, and no immature Christian has it. And every Christian needs it. In the book of Daniel (LXX) the acquired habit, *hexis*, describes the bodies of the young Jews which were better developed than those who ate at the king's table. Now this skill for discerning good and evil can and should become a habit of life for the Christian. But how?

The skill is developed by having the senses, the perceptive faculties, *aisthētēria*, in a state of readiness through exercise, *gégymnasmena*. The gymnastics that develop the muscles are to be paralleled by the gymnastics that exercise and bring to a state of readiness the perceptions of the soul. The faculties are to be in an exercised state for they may be called upon at any moment to render a moral decision. God does not intend for the Christian to reach into a moral grab bag and take whatever comes up. In an immoral world he cannot live by chance; neither can he live by ignorance. God wants him aware of both good and evil, knowing how to distinguish between them by faculties that are taut and in pitch as a tuned harp, and through continual practice are in the habit of choosing the good.

Required, then, is a gymnasium for the senses where they can be developed. Do we have any idea of how to go about this? Does the church ever consider this necessity of spiritual maturity (Col. 1:28)? What are these senses, *aisthētēria*?

Jeremiah (4:19) describes the pain in his stomach, the quivering of his soul and his shaking at the sound of the war-trumpet. And he mentions the "senses" of his heart. The colorful Hebrew idiom is the "sides"

continued on Page 2

of the heart. This is the only occurrence of this word for senses in the Old Testament (LXX), but it does occur in 4 Maccabees 2:22. The conception of man's psychology is interesting: "When God equipped man, He implanted his passions and moral nature. Then, above all, as holy sovereign, He enthroned mind, through the medium of senses, *tōn aisthētērion*."

The senses (sides) of the heart, with Jeremiah, and those faculties through which mind rules the passions, with Maccabees, are, in the New Testament, the moral perceptions which are to be trained to give ethical judgments.

Out of the secret depths of the soul, from the movements of the subconscious mind, from the alchemy of the emotions, reach delicate fingers that touch the balances of reason to influence the scale of judgment. It is at this deep level of personality that training must take place in the Christian; moral judgments of right and wrong are at stake, upon which he must take action. The mature Christian has these senses trained. How?

The meat of the Word instructs us. It is the Holy Spirit who sounds the depths of God (1 Cor. 2:10), who reveals His findings to "us". Likewise, no one knows the things (depths) of a man except the spirit of man which is in him. We are talking about gymnastics at the level of the spirit. All of man's faculties must be permeated by the Spirit if his sense perceptions are to rightly influence his judgments. He must learn the sight, smell, taste of heavenly things. These become his standards for comparison and discernment. There is no place to learn these but by imbibing the Word of God. He must taste and see that the Lord is good--the standard of his "tastes." If his hearing is dull, *nōthros*, Heb. 5:11, it will greatly improve by heeding the command, "Hear ye the word of the Lord!" Is vision impaired? Does he spiritually squint, *myopazōn*, 2 Pet. 1:9, having forgotten that he was cleaned from his old sins? He needs to confirm his election that he may not stumble. Is his mind subject to wandering? He needs to think, *phroneite*, Col. 3:2, "the above things," where Christ sits at the right hand of God.

The born again man is yet a babe; his new faculties must be taught to function properly. Skill in discernment is required for maturity, but it must be developed through disciplined practice. God has richer understanding for those who can use "strong meat," who are skillful in the word of righteousness. Let us train our senses for that maturity.

TRAIN A TIMOTHY

(*Benefit the Church and the Local Church*)
by Dr. Thomas R. Edgar

Three years ago the Seminary began a unique program of on the job training for our students. This program is dependent on the quality and willingness of those presently in the ministry who have the vision and realize the necessity to train men adequately for the most important profession in the world; i.e., proclaiming the gospel and teaching the truths of the Bible. Our program is unique due to several factors.

(1) The training normally takes place during the academic year, rather than during the summer. It is normally scheduled from March to May of each year.

(2) The perspective is *training* rather than experience only. Similar programs usually are satisfied with allowing the student to minister and gain experience for some stated period. We realize that a man will gain all the unsupervised experience he can hope for once he is in the ministry, which for our students is only a year away. Why give up valuable academic time for such a limited advantage, when he will gain the experience shortly? However, *training* under the supervision of a competent minister is something few graduates will receive after entering the ministry.

(3) The intern is required to be in the actual ministry on a full-time basis (45 hours a week) during his internship.

(4) The requirements to be met by the intern are delineated specifically rather than in a more general way. This ensures that the student has a useful internship, and serves as a guideline for the supervising pastor and the intern.

The students who have interned so far have not only gained valuable training, but have contributed to the overall ministry of the church. The personal contact between men who are committed to the Lord and training for the ministry and the members of the local congregation is a valuable ministry in itself. Since many of our students are Bible College graduates, they will have at least four years of Bible college and almost two years of seminary before they intern. Those who are not graduates of Bible colleges will have almost three years of seminary when they intern. Although the pastor and/or his staff must spend some time and effort training and

supervising the intern, this does not mean continual presence with the intern. An enterprising pastor can see the advantage of utilizing a well trained man full-time for ten weeks. If a church utilized interns on an annual basis this would mean an additional, well trained, committed servant of Christ available full-time for ten weeks of each year. In some cases if both the church intern desire to do so, the ministry could continue into the summer although the internship proper is over after ten weeks. Occasionally students desire to intern at other seasons of the year.

As the Seminary continues to grow, we expect to need more openings in which students may intern. We are interested in pastors who agree with the doctrinal position of the Seminary, who have experience in the ministry, who feel that in the proper sense they are successful and have something to contribute to an intern, who can see the advantages to their local church as well as the entire body of Christ, and who either themselves or in conjunction with their church staff may offer the intern a variety of ministries including such major areas as preaching, teaching, evangelism, visitation and counseling.

Perhaps you are a pastor who feels that you have a worthwhile contribution to make to some younger man training for the ministry. Perhaps you know a pastor who can make such a contribution. Perhaps you are in some area of ministry other than the pastorate, but are able to provide the basic aspects of training in the ministry as described above. If you are interested in the possibility of training an intern or would like more information please write:

Director of Internship

Capital Bible Seminary
6511 Princess Garden Parkway
Lanham, Maryland 20801



FACULTY ITINERARY

Mr. Heater

Barcroft Bible Church, Arlington, Va.
Interim Preacher

Dr. Mulholland

April 4, 11, 18, 25 Barcroft Bible Church, studies in the
May 2, 9, 16, 30 book of Revelation
May 23, 9:45 Young Married Couples Class,
 11:00 Grace Brethren Church, Alexandria,
 Va.

Mr. Solomon

April 2	Singles Bible Study, Immanuel Baptist Church, Annandale, Va.
April 3	Young People's Retreat, Immanuel Baptist Church, held in New Market, Va.
April 4, 11	College Class, Fourth Presbyterian Church, Bethesda, Md.
April 18	Sunrise Service, Montgomery Village Baptist Church, Gaithersburg, Md.
April 24	Campus Crusade for Christ Spring Banquet, University of North Carolina, Chapel Hill, N.C.
May 2, 9, 16	Discerner's Class, Fourth Presbyterian Church, Bethesda, Md.
May 21	Senior High Banquet, Immanuel Baptist Church, Richmond, Va.

PRAYER CORNER

1. Summer ministries for many of the Seminary students.
 2. Travel and teaching opportunities for faculty members (praise item).
 3. Health of faculty, staff and students as the school year nears completion.
 4. Praise for the completion of Mr. Heater's dissertation in fulfillment of the requirement for a Ph.D. at the Catholic University of America in Semitics.

HIS WORD



*Rev. Harry Fletcher, Pastor of Webster Bible Church
Webster, N.Y. Graduate of both Washington Bible College
and Capital Bible Seminary*

The Word of God teaches us that the Pastor's primary responsibility is "to equip the saints for service." Unless the Pastor is equipped, how shall he attempt this for his people? Capital Bible Seminary has given me the foundation in God's Word that I might with confidence handle His Word to equip my flock for His service. Our church has grown from an average attendance of 90 when I came in June, 1971, to over 400 average attendance last month. The reason for the growth is simple--the members of Webster Bible Church have done the work of the ministry. I thank God for Capital Bible Seminary because it was there that I received the tools necessary for equipping the saints of God. I firmly be-

lieve that God wants His church to grow, and they will grow if the biblical mandate is followed. Praise the Lord for Capital Bible Seminary where men are trained for this task.



Dean Receives Doctorate

On May 8, Homer Heater receives his Ph.D. degree from Catholic University of America. His dissertation in the field of Semitic languages is titled, "A Septuagint Translation Technique in The Book of Job." Dr. Heater was appointed Acting Dean of the Seminary in 1973. He has now been appointed Dean of the Seminary.

Dr. Heater and his wife will be leaving May 22 for Europe for two weeks. Mrs. Heater will return after that, but he will go on to Turkey, Israel, Jordan and Egypt. From Cairo he will go to Nigeria where he will join seminarian Olah Moore for three weeks of teaching.

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Capital Bible Seminary SCROLL



VOLUME 3, NUMBER 5

the control of the congregation

John H. Mulholland, Th.D.
Professor of Systematic Theology



During our national bicentennial, the media frequently reminds us of the struggle for power in our civil war. Several states believed they had the sovereign right to secede--to leave the union of states if they wished and when they wished. The members of the Federal government by and large believed that only the union of states was sovereign and that no single state could obstruct the will of the national government.

Though the Federalists prevailed, the states and the central government have continued to jockey for power.

Since the birth of the Christian church, various centers of power in the local church also have sought the final power of decision. At times the congregation will not allow one penny to be spent or one action to be taken without the vote of the membership. On other occasions the pastor rules with an iron fist. He says "vote" and the congregation asks "which way"?

JUNE/JULY 1976

This is a day for re-examining ideas and the way we do things. Due to the broad range of forms of church government, the nature of the leadership in the local church is being explored. We must "search the Scriptures" before opting for any view.

TYPES OF CHURCH GOVERNMENT

Three basic forms of church government are present in the professing church. The episcopal view sees the primary leadership in the hands of bishops who ordain priests (or elders) and deacons to serve the local church. Usually this view is based on the idea that the bishops are in the line of apostolic succession. Since the apostolic gift and office did not continue beyond the first century church (Eph. 2:20) the episcopal view will not be considered in this series of articles.

A second type of church government vests the basic authority of the church in a group of elders. A third type believes the entire congregation has the final decision.

Naturally, all Christian groups agree that Christ is Lord of the Church. As the head of the body He directs every member of the body. The issue under consideration here is not whether He leads. The question is whether the Lord of the Church has established clear lines of leadership and authority for the governing of the local church.

Our present purpose is to examine the place of the local church congregation in reaching decisions. Later the responsibilities of pastors, elders and deacons will be detailed.

The New Testament provides three kinds of evidence for the authority of the local congregation: evidence from doctrine, evidence from commands and evidence from examples.

PROOF FROM DOCTRINE

Through the indwelling of the Holy Spirit (1 Corinthians 6:19) the believer receives the knowledge of God's will and the enablement to do God's will. The Spirit teaches the child of God the basic truths of the Word so that he does not need to have any other teacher (1 John 2:20, 27). As a Christian he also is led by the Holy Spirit (Rom. 8:14; Gal. 5:18). The grace of God is not brought down to the believer by some office holder. He does not rely on an intermediary to direct him in the will of God. The Spirit ministers directly and immediately to each child of God.

The doctrine of the priesthood of the believer assures him that he has direct access to the Father (Heb. 10:19-22). Each member of the body of Christ is a priest and needs no other priest to minister in his stead (1 Pet. 2:9). He offers his own sacrifice and service to the Lord directly through Jesus Christ (1 Pet. 2:5; Heb. 13:14-15).

Thus the two doctrines of the indwelling of the Spirit and the priesthood of the believer guarantee that we are led by God Himself and need no one else to lead us, and that we minister directly for God and need no one to minister for us. Each member is just as much indwelt by the Spirit as the other members of the body. All Christians are equal in Christ as co-workers for God.

PROOF FROM COMMANDS

But just how are we equal? The President of the United States exercises enormous authority over the lives of citizens who are his equal as citizens. At this point the evidence from the direct admonitions of Scripture to the entire church help us to understand the responsibility and authority of the congregation of the local church.

The entire assembly is responsible to test the spirits to see if they are of God (1 Jn. 4:1), to observe the Lord's Supper properly (1 Cor. 11:18-33), to limit participation in the services of the church (1 Cor. 11:3-16) so that all phases of the service are done in an orderly manner (1 Cor. 11:40).

Jesus taught that the final step in church discipline is to take the issue before the church (Matt. 18:13). The Apostle Paul blamed the entire church for not taking disciplinary action (1 Cor. 5:2, 7). The Corinthian church responded with a majority action (2 Cor. 2:6). Discipline should be meted out by the church for false doctrine (2 John 8-11), for disorderly conduct (2 Thess. 3:6-15; 1 Cor. 11-13), and for divisiveness (Rom. 16:17-18).

Our survey of the exhortations to the church has shown that the control over the major affairs of the church is to be exercised by the congregation. The church as a whole is responsible for the doctrine taught and preached, for the orderliness of the church service, for the observation of the Lord's Supper, and for the discipline of its members.

Nothing is more fundamental for a church than the doctrine taught and the behavior of its members. The responsibility for these affairs is not restricted to apostles or to local leadership; it is placed directly upon each person within the assembly. Of course, leadership is not divested of these responsibilities, as we shall see later. The point here is that the people of the church have the authority for these matters and may not abdicate these duties to a selected leadership though they may delegate the administration to chosen ministers.

PROOF FROM HISTORY

The final body of evidence for the authority of the congregation is the example of the New Testament Church. More details about the actual operation of the church can be found from the historical record of what the church did in the New Testament than from the doctrines or the imperatives used. However, there is some danger in following their example. For instance, some missionaries have concluded from the example of Paul, that we should take the gospel only to key cities. Such a view seems to be in direct contradiction to the Lord's command to preach the gospel to every creature (Mark 16:15). Also, Paul helped the churches of the key cities to reach their entire area for Christ (Acts 19:10). The problem is that examples are too easily misunderstood if they are not controlled by the clear teaching of Scripture. The lesson of the sharing of possessions by the early church (Acts 4:32-35) is not that we should be communists, but that we should sacrifice to help needy brothers in Christ (Rom. 12:13; 2 Thess. 3:10). With these controls in mind let us examine the examples of the power of the congregation related in the book of Acts.

Chapter 6:1-6 states that a need arose for personnel to distribute food among the widows so that Hellenistic Jews received their fair share. The apostles instructed the congregation to select seven men of good reputation, full of the Holy Spirit and wisdom, who would be able to distribute the food. The people selected seven men as instructed and the apostles ordained them. Thus the actual choice of seven ministers or deacons was by the

congregation according to the qualities needed for that task. If the congregation did the selecting when the apostles were there and could have done it themselves, it is quite likely that the people should select their ministers today according to apostolic specifications.

Paul's statement that the majority vote of the Corinthian church to discipline the offending brother had been sufficient punishment for him (2 Cor. 2:6), also shows that the early church congregation voted on issues which were brought to it.

Later as Paul and Barnabas returned to the churches in Derbe, Lystra, Iconium and Antioch, they ordained elders at each assembly (Acts 14:23). That ordination was probably based on the selection of the elders by each local congregation after the pattern set by the apostles in Acts 6, especially since the term used, *cheirotonēo*, means to vote by stretching out the hand (2 Cor. 8:19), and since Paul and Barnabas would not have had enough knowledge of the people of the church to select the elders by themselves.

Additional evidence that the early church took action as a congregation is demonstrated by Paul's relation to the Jerusalem church. The disciples at Antioch sent their relief gift through Paul and Barnabas to the elders at Jerusalem (Acts 11:27-30).

When Paul and Barnabas returned to Antioch, they reported to the entire church how the Gentiles had been saved (Acts 14:27). The next time the church of Antioch sent Paul and Barnabas it was to the Jerusalem Council on the issue of whether Gentiles had to be circumcised to be saved (Acts 15:1-4). This time they were received by the church first of all and then by the apostles and elders. The elders and apostles reached a decision upon this crucial matter and with the approval of the church sent a letter to the churches at Antioch and Asia Minor detailing their decision (Acts 15:22-23). Paul and Barnabas read that letter to the entire congregation (Acts 15:30-31). When Paul wrote to the churches he almost always addressed his epistle to the church as a whole, not just to certain leaders of the church.

So we see, primarily the Lord has conferred the authority within the local church upon the individuals which make up the congregation. No Christian needs anyone to speak to him for God because he himself is indwelt by the Holy Spirit; he needs no one to speak to God for him or to serve God for him because he himself is a priest of God. Not the leaders but the entire church is responsible to examine doctrine and to con-

trol the church's services. The entire church exercises the discipline in the church. According to the history of the book of Acts the assembly elected its own ministers and even sent out apostles as their messengers to other churches. Thus far the only matters the local congregation did not handle for themselves were the establishment of standards for their ministers and the settlement of doctrinal controversies. These issues were handled by the apostles and elders.

In a future article we will see the responsibilities of pastors, elders, bishops and deacons as they are taught by the Scriptures.

cbs graduates five



Front Row: Cornelio Rivera, John Parker

Back Row: William Curtis, Barry Van Pelt, Al Buzzell

Five men completed the requirements for the Th.M. degree and were awarded their diplomas at the Commencement Exercises, May 15.

Mr. Al Buzzell, a graduate of Trinity Bible College, wrote his thesis on The Interpretation of the Olivet Discourse in Luke 21. He served his Pastoral Internship at Faith Bible Church in Sterling Park, Virginia. Mr. Buzzell expects to be teaching in a Bible college.

Mr. William Curtis, III, holding degrees from the University of Utah and Southern Methodist University, was an engineer in the aircraft industry for many years. His thesis was entitled A Systematic Theological Approach to Baptism for the Dead. He served his internship at Evangelical Presbyterian Church of Annapolis, Maryland.

Mr. Curtis became the Registrar and Director of Admissions at W.B.C. in June.

Mr. John Parker was graduated from Appalachian Bible Institute and Faith Baptist Bible College. His thesis dealt with the subject Exegetical Study of II Thessalonians 2:1-12. He served his Pastoral Internship at Webster Bible Church in New York. Mr. Parker is going into Christian Day School Education.

Mr. Cornelio Rivera is a native of Honduras and a graduate of Washington Bible College. His thesis dealt with Historical Perspective of the Book of Esther. He served his P.I. as a missionary in Guatemala where he hopes to return soon with Central American Mission.

Mr. Barry Van Pelt is a graduate of W.B.C. He was the recipient of the Christian Service Award given by the Alumni Association. His thesis was on The Meaning of Prōtotokos in the New Testament. He served his P.I. at Webster Bible Church in New York. Mr. Van Pelt expects to enter the pastorate.

prayer corner

1. The five recent graduates of the Seminary would appreciate your prayers as they go out into ministries.
2. Dr. Heater is spending most of the summer traveling and teaching abroad. Please pray for safety in travel, as well as fruitfulness in his ministry.

3. We continue to look to the Lord for His provision for the Seminary's need of additional space. Pray for the \$500,000 needed.
4. Pray for the prospective students and accepted new students whom the Lord will bring to Capital in the fall.
5. Pray for the new personnel joining the Seminary faculty. There will be many adjustments but the Lord is able to give help.

future cbs building need \$500,000



We would like to see \$100,000 by September 1.

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